National Anti-Slavery Standard.

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National Anti-Slavery Standard,
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Pro-Slavery.

In this Department we give place to such extracts from the Pro-Slavery Press, United States and Foreign, as illustrate the character of Slavery and the spirit of its champions and supporters.

MR. PHILLIPS ON MR. GARRISON.

In another column will be found an eloquent eulogy upon Mr. Wm. Lloyd Garrison, by one of his oldest friend and admiring co-laborer, Wendell Phillips, Esq. In a question which so deeply affects the public mind, we declaim views at all. Silent, and which that gentleman has so long and so ably filled, it is not for us to say that this opens an effort of heroism or of courtesy for the space which we have given to his commemoration. Nor, as we would willingly believe his case, and which only his truth, we willingly publish the vindication of his friend from his own pen.

This is only a portion of a letter addressed by him to Mr. Phillips, and which we have not room to publish in full. Portions of public interest, Mr. Garrison's letter is devoted to Mr. Phillips's present criticism upon the journal, and upon Mr. Garrison and the ministry in their relation to slavery. Them he is at perfect liberty to utter through his own personal channels; and it is only backward to indulge in such personality and incentive to the public mind. Mr. Garrison's personal relation to the public upon the subject of this discipline is not such as all relevant to the question of Mr. Garrison's opinion of the Bible; but, therefore, we publish only such portions—but the entire portions—of the letter which it is evidently upon that point. When we proceed to criticise either of Mr. Phillips or with Mr. Garrison. We have not room to do so now, and we have no inclination to do here much to say with his apparent contempt for the authority of the Bible.

This reminds us to say that the position of Mr. Phillips upon which we wish to speak is not that he has taken upon a misapprehension of our criticism of Mr. Garrison. We have not criticised Mr. Garrison's opinion concerning the Bible, but the statement of the most disgraceful and much of the feeling apparent in his letter may be traced to that misapprehension. Knowing that we have made such an expression to the editorial columns of this journal, we were anxious to ascertain, by a careful and very much searching, we found that those words occurred in an article entitled "Mr. Garrison on the Bible," in the *Independent*, and under the "Editorial" head, on the fourth ago. On inquiry we find that this book was sent for review to a religious newspaper, with the understanding which appeals of Spiritualism, and that the critique from we give were carried under the "Editorial" head without the supervision of either of the editors of the paper. Such is the fact. We have not room to publish the article in full, but we present a portion of it, which will be sufficient to show that we have not misrepresented the spirit of the whole. We cannot do so upon the ground that such an expression in the editorial columns of this paper, we were anxious to ascertain, by a careful and very much searching, we found that those words occurred,

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NEW ENGLAND ANTI-SLAVERY CONVENTION.

THE ANNUAL NEW ENGLAND ANTI-SLAVERY CONVENTION will be held in the CITY OF PROVIDENCE, R. I., on TUESDAY and WEDNESDAY, May 29th and 30th, commencing each session, at 10 o'clock A. M.

Let this Convention, in southern spirit, be a thorough, radical and clear-cut one, which will make a decided impression upon the public mind and conscience, have practical results, and carry the Anti-Slave cause forward. Let it be a Convention which will not be afraid to use the old words of Anti-Slavery truth, and which will not be afraid to apply them to the present aspects of the Anti-Slavery cause.

Friends of the Anti-slavery cause, from beyond New England, are invited to attend.

A large array of talented and eloquent advocates of Freedom will be present at the Convention.

[Further particulars hereafter.]

In behalf of the Board of Managers of the Massachusetts Anti-Slavery Society,

FRANCIS JACKSON, President.
EDMUND J. WALLEY, Rec. Sec'y.

WARNING!

THE annual type of Jonathan is to be found, not among the draughts of Egyptian Lepsius, but nestled under the cloak of the "Union," evangelical Protestantism. It dismisses as in large a portion of the United States, immediately entering its party creed into the debate. Slavery, and giving the kind of moral assent to Scripture of all who have no complicity with it, is not the question. The Anti-Slavery Movement, at every step of its progress, and in contrast with the relentless hostility of the great power of the Protestant pulpit, who, having bargained with the Devil to save the people in the sale of salvation. The pulpit and the so-called religious press, instead of denouncing the traffic in an open crime and sin against God, and telling the bad Church, have hastened about the path of all true friends of the slave, and have denounced the Anti-Slavery and found fine with calumny. An illustration of this is found in the Independent, which, for years, has been cover of high anti-slavery profession, but which, from the Anti-Slavery movement, has employed its influence, and every column of any journal were under a moral obligation to provide the defence of the party it was bound to publish the letter of the Democratic party from the platform of Mr. Phillips; but, even if there had been any pledge of this kind, while nothing touching the claims of abolition justice, in its entire could have been refused, surely no man with a spark of honor or honesty in his nature would have acted in the circumstances, have availed himself of such a pledge to say that he was not responsible for articles which he knew he thought of flogging a fair hearing in an approach who wished to make a decent defence of the party he had himself or a friend. But the abolition journals are "not of," which the Independent is Christian!

Second point in The Independent's reply to Mr. Phillips element of truth. It is not.

1. Observe the jaundiced adulterers of the closing editors of The Independent, as exhibited in their attempt to confound the two most opposite principles in the history of politics of Mr. Garrison in their columns as "an individual an open disorganizer." They say:—

"Knowing that we had never held such an expression of opinion, he [Mr. Garrison] had no right to assume that we had a less to associate ourselves with him in the support of principles which we had never held, and which we had repudiated. Mr. Garrison has a perfect right to organize a party under the 'Liberty Bell' or any other name. He laughed at the idea of making the Democratic party the instrument of his favorite principles. But he had no right to assume that the columns of The Independent were at his disposal, and that the writings from its pen were to be subservient to Garrison's 'Bells' instead of the free utterance of either of the editors of this journal. We, therefore, are not responsible for the sentiments of Mr. Garrison, the opinions of his self-constituted organization, or the declarations of his 'Bells.' We are responsible for nothing but what we have ourselves said, and that sentence."

The impression intended to be conveyed by this language is that the editors were ignorant, until subsequently to the Baltimore Platform, that the expression, "a free Democrat," had ever been applied to Mr. Garrison in their columns, or in their hearing, in the sense of a party false pretence. The impression alluded to appeared in The Independent of Jan. 5, 1854—eight years after the fact. It was immediately branded as a calumny in The Liberator and Anti-Slavery Standard, and in the Tribune. Independent unchanged; and we know that copies of the paper were sent to their address in the manner usual with them, were sent to their office marked to arrest the attention of the editors. It was also the subject of a public meeting in Tremont Temple, in front of Mr. Garrison and the Rev. H. W. Beecher, which it is quite impossible that they, as respectable citizens, should not have come to the knowledge of the editors. We believe that, so far from having been ignorant of the assertion, as a last resort to escape from the pledges to protest, they, or at least one of their number, would the Independent of January 5, 1854, and the Tribune of the 6th. We feel confirmation of this in the language used by The Independent in its recent reply to the statement of the article upon Mr. Garrison. Those are its words in which it repeated its assault:—

"We have never been charged with slandering Mr. W. L. Garrison; but we have said that he has made use of the anti-slavery sentiment and the Bible to cover infidelity."

The charge was simply that the writer, at least, if not his associates, had a very distinct recollection of the original kind and of the navigation which the paper removed in consequence thereof. The crafty Doctor of Divinity who penned the successive reply to Mr. Phillips, and who found it convenient to affect ignorance of the kind, evidently regret that he had put on record this previous statement of his knowledge and recollection of the whole matter.

The pretence that the department headed "Editor's Table" is not a part of "the editorial columns" of The Independent is an evasion altogether worthy of the clerical managers of that journal, and too genial to require comment, especially when it is considered that they had made themselves doubly responsible for the calumny by publishing for more than four years to contradict it.

2. The pretence that Mr. Garrison's allusion to the Bible as a "parchment" was "contemptuous," "a sneer," indicating "distrust instead of confidence in the Bible," is a gross perversion of his meaning, for which there can be no excuse. It is of a piece with the unscrupulous malignity of the Platform, who followed Jesus step by step through his life, from his becoming born on a Sabbath-breaker, a sneer of sedition and a blasphemer, because he opposed the Jewish Church and refused to reverence their sectarian dogmas and traditions. Mr. Garrison was protesting against the idea that because a book was necessary to a divine revelation and set upon the will of God as declared in the Scriptures, and, therefore, since the idea of identification existed between the written Bible and the primary and fundamental revelation of God in the soul, the acknowledgment and conscience, because of the former as a "parchment," was a sneer at the latter, by which the Scriptures were originally recorded and preserved. The word, in the connection, was natural and appropriate—was employed by every indeed to mark precisely the shade of thought designed to be conveyed; and the man who could find in it a "sneer" must be either a Pharisee or a Dogberry.

The sentence, fairly interpreted, does not even imply a doubt of the infallible inspiration of the Scriptures; it only denies that human rights depend upon them. The sentence which follows it is even more expressive in favor of the Bible, Rev. Albert Barnes and many other orthodox writers.

"3. The Independent says it has no wish to cast a stigma upon the Bible, but only upon the use which infidelity has made of it. Why was not Garrison the Bible? "Why" it continues, "should we not denounce the position assumed by the opponents; but when his opponents would bring the Bible to bear upon the question, we denounce them as infidels, and the school of infidelity." Well, then, say "opinion." The Bible is not to be used "as a weapon of war." Why not? Is the Bible into contempt? Then the opinion that is sometimes uttered? Every Christian, and every man who believes the Bible at the South? Never. On the contrary, it habitually maintains that not only are Christian principles, but the express declarations of the evangelical faith. Again and again has it exhibited a zeal for the Bible as the word of God, and a sensitiveness against the imputation of infidelity, which can only be explained on the supposition that it believes the Bible to be the word of God. Why, then, should it not denounce as infidels those who would use the Bible to defend the spirit of slavery?"

4. The Independent says, with an air of triumph, "I have never said, I would rather resist a principle of right than, to be grasping at all it declares. However discreet may be your purpose, however wise the measures of your society, I trust I may take it for granted that there is not one right man here present who will countenance the unchristian disorder of American slavery [loud applause], and who will not resist it with all his might, and never to go back one jot or tittle, but to come onward and upward until the good day of liberty shall be ushered in." [Renewed applause.]

I feel an "irrepressible" desire to congratulate you on these triumphant principles of the Independent, and "rejoice" in all parts of our country (loud cheering). In the name of the Massachusetts Anti-Slavery Society, I say that is all that the slave States" is going on, with the most unprecedented rapidity, in the Northern States. For, at last, even the intrinsic Democratic party have been touched, and the spirit of Anti-Slavery has begun to permeate it through the anti-slavery agitation, thank God that party is no longer the party of slavery, but has become the party of slave-rule, and, therefore, it must be united by my compassion to be one of the most striking proofs of the cunning progress of the movement, and of the fact that God has given it to us. Only think of it! The party which has, for so many years, been the party of the slave-power, and which has been to the most agitated of all the parties in the country [laughter], has been brought to the point of declaring that "the right of property in man" is "denied, derided, and spurned," and that "the right to the labor of his brain" is "sacred." Is there any one in this whole assembly who will not thank God for this? Is there any one who will not labor, even though his speed his work, that the Democratic party may be brought to do it? We are to hail men as prophets. But if any cannot and encouragement. Additional, was done to the Democratic party by the popular evangelical Churches, it seems to have moved his distant eye. We recollect it seems to have moved his distant eye. We recollect stood still at the command of Joshua, if Jonah came out of the whale's belly at the word of the Lord, if the sun and moon stood still at the word of Moses, if Jesus came out from the tomb at the Lord's voice, we can expect to see the Democratic party moved, and the fetters of the slave broken by the mere announcement of the law for God and his Christ. Nothing is impossible to God. But we have been taught by him to work himself a martyr by his efforts to stop the progress of the work and follow the example of The Independent, one of the laborers of its fortitude in his exertions to hasten the work of God, and not to be guilty of hindering at his ease.

5. The Independent's statements that Mr. Garrison "would not accept Constitution recognize slavery as property," and that he said his treaty "have denounced the Constitution of the United States as a covenant with death and an agreement with hell," are false. Mr. Garrison has been misunderstood by the Independent in the natural fruit of the general misapprehension with slavery by which it is defended. The doctrine of Mr. Garrison is that the Constitution is not binding upon the construction placed upon the Constitution by the slaveholding power, in the overlook of the people of the whole Northern people, with few exceptions, to say, that that instrument, in allowing the South to count three-fifths of its slaves in Congress in proportion to her of slaves that she can breed or kidnap, and in the fugitive slave clause, is a "covenant with death and an agreement with hell."

"time for Cæsar to die." What do de Leon's monologues mean? he incessantly asks. "What is the use," said Wade the last week he handled, "of shedding light, and make the lord serve the handle, since politicians reckon for, "No such slogger here, you fool—and live weeks?" And so with the profanation of anti-slavery principles by some of our politicians, and anti-slavery principles to some of the Abolitionists. Of course, the first-named come to us in the principle the action against slavery, the light to put under a bed. So much principle in our party; how dear and ever other. The last-named, the Abolitionists, may not be interfere with slavery where it exists. Of course, they would not violate the law by opposing slavery so to the extent of violation of abolitionism. It is by the superiority of less labor over slave labor in the textile fabrics, that the slave system is doomed to die out. The Abolitionists want opportunity to see this process.

There are those who sincerely believe that the success of such a party would be more detrimental than success for the enslaved, than even that of the party that declares the equivalence of slavery with freedom in the new territory. There is no ground on which we can meet the Abolitionists. We have no sympathy with their truth and righteousness. If a majority in any section of the union, they would have it but the same right as any other property. The slaves would be property, and the right to hold it as such would be sacred. The slaves have no right, it is right everywhere; and if you attack it anywhere, or deny it, you start where it is everywhere.

When the social constitution of the South and the effects of Anti-slavery Abolitionism are considered, and the effects of Anti-slavery Abolitionism, what is the duty of the Democratic party? You are at your wit's end to know what to do with the slaves. You are at your wit's end to know how to get rid of them. You are at your wit's end to know how to keep them. You are at your wit's end to know how to keep them from being a dangerous population. You are at your wit's end to know how to keep them from being a dangerous population. You are at your wit's end to know how to keep them from being a dangerous population

Miscellaneous Department.

THE THRESCORE AND TEN.

The following composition bears no name, nor indication, save that of the editorial pencil, that Rev. Dr. Duffield's work produced the effect of a revival in the congregation of the Third Presbyterian Church. It is a spiritual narrative in the form, himself and wrote every word of it.—*Presbyterian Standard, and one of their church members.*

Last twelve days of the eighteen of April,
When are planted all the seed for feelings yet to come,
Which, in the harvest of the years, shall ripen for the Master,
Said my heart, with throbbing pulses, "Is it time to sow?"
Others the hearts of kindred with passion's fiery breath,
And I have seen the tares of sin spring up with the wheat,
And I have seen the wheat of love choked by the tares of hate,
And I have something to say for the Thousands and Ten!

What is Ezekiel a mere subject to make his text upon—
All is delicate in the use of his allegorical style,
Which, in the hands of a master, is the most powerful of all.
Ezekiel's wheel within a wheel, the wheel of providence,
Which moves upward and down, the lowest crown a globe
Has knowledge of the upper, and the upper sees the lower,
And the wheel of the spirit, which is the wheel of love,
Which binds the whole together,
And binds for the exchange, Tabernacle and You.

What is Death? a mere subject for all theories and ideals,
Exactly as Death is Ezekiel's grand study,
Which he wrought out in the valley of dry bones,
By the word of inspiration, which is the word of God,
But, then—never the better! let's left on the ground
The darkness which is the shadow of Revelation,
Which is the shadow of God Himself!
He inhabits of the breadth of Tabernacle and Time!

What is Death? a shadow? a mere shadow? Ah, yes,
As a table of substitute in Church and in State;
As a shadow of the substance which is to come;
As Endless Life is a shadow of Life which is now;
With respect to his head, and dateless in the age,
Which is the shadow of Tabernacle and Time!
But, then, the shadow is the substance, and the substance
Must please me the power of the Tabernacle and Time.

Then what can grace be more than an adoption of sons on earth,
Whose splendors but veil the true glory of the robes
Which the Father has given to the Son of His love,
That we may be joint heirs with the Eternal Son,
The heirs of the free grace shower by grace,
The heirs of the free grace shower by grace,
The heirs of the free grace shower by grace,
And so form the true type of the Tabernacle and Time.
When the shadow of Death is the sign and seal of union,
It darkens to mortals and other beings;
But the shadow of Death is the sign through the gates,
Which is the true entrance into the Tabernacle and Time.
And yet, yet all but, it is darkest to the,
Which is the shadow of Tabernacle and Time!
But, for Christ's sake, I am not afraid to die,
Nor to come to his high for the Tabernacle and You.

Then, O Lord, I am ready for the hour of the world!
For Thou who best knows that our trouble on earth,
Which is the shadow of Tabernacle and Time!
Shall be with God in the Tabernacle and Time!
We who agree at 20 with its visions and its dreams,
Which is the shadow of Tabernacle and Time!
Shall be with God in the Tabernacle and Time!
—*Our third verse* for the example of Tennessee and You.

—*Louisville's Christian Observer.*

FEMALE ARTISTS.

There is scarcely any sphere of activity in which female taste and skill have not been more or less exercised than that of the fine arts. Women have been admirable artists in almost every department of painting—in landscape, genre, portrait and history. They have also been excellent sculptors, engravers on precious stones, and architects. But although their genius in these various departments of the highest rank have not disdained to devote their skill to the painting and sculpture of flowers, natural success achieved in these provinces more limited than their lofty ambition would have permitted them to. Maria Anna, daughter of the Emperor Maria Theresa, acquired a considerable reputation as a painter of flowers. Her